



**A Womanly Queen; A Queenly Woman.**  
The International Sunday School Lesson for November 5 is "Esther Pleading for Her People." Esther 4:1-5:8.

BY WILLIAM T. ELLIS.  
THIS is the "woman lesson" of the year, the story of beautiful Esther, whose patriotism saved a people. The Book of Esther is of interest in this day of unrest concerning the status of woman. The absurd masculinity of the royal decree sent out after Vashti's rebellion, that all wives must be taught to obey their husbands, will not escape the shafts of feminism, and this lesson is studied by millions of persons.

In truth, the whole story reeks of ancient and oriental man-away. In its light we perceive how far the lot of woman has improved. While there is nobleness, to be honored and emulated, in the conduct of both the deposed Persian Queen Vashti, and of her successor, the lovely Jewish Queen Esther, neither woman may be taken for an example today. A moment's thought concerning Esther's real state and standing in the harem of Xerxes will show how utterly odious it would be for a modern Christian woman. Teachers should be careful how they advise young people to be Esthers.

**The Woman Question.**  
The incident in ancient history is a fair starting place for a frank discussion of the fundamental issues of what we term "the woman question." Shrewd students will not overlook the fact that today woman's place has become a question; it was unquestioned a generation ago. Whether woman is to be as was Esther's lot the mere toy of man's caprice, the suppliant, the bedridden beggar, holding admiration by every art of dress and adornment; or whether she is to be the confident, comrade and counselor of man, and his accepted spiritual mentor and inspiration, are fair and timely themes for consideration in this connection. In this Esther story there is revealed a luminous strain of persisting femininity, both as to frailty and strength. Her womanly wiles, however, are confined in a contemplation of her womanly strength. In a crisis, it is usually the woman who displays spiritual heroism.

**Persia, Then and Now.**  
Every tale must be read in the light of its time. We must take down our ancient Greek histories as commentaries upon this lesson. Xerxes, or Ahasuerus, was ruler of the world. He was contemplating the invasion of Greece, a vain attempt that has made Marathon and Thermopylae famous names. His word was law to uncounted millions. Persia was then the greatest power on earth. Today it is one of the meanest. The glory is even departing from the Persian rug industry, owing to the use of aniline dyes.

Perhaps I have a grudge against Persia, for, after the s. w. in the upper passes had blocked a visit to Tehran in the early part of this year (not to mention the question of the time involved) I was not even permitted to visit the ruins at Susa, which is the Shushan of this story, and Persopolis, where the ancient Persian kings had their capital. The bands are in such complete control of this part of Persia that the consuls will not permit foreigners to risk their lives by entering.

It was at Susa that the French archaeologist, De Morgan, made several sensational finds, including the famous Code of Hammurabi, a collection of laws of the time of Abraham. This inscribed stone was almost as great a blow to the high forehead of the critics as David's pebble was to Goliath; for in their sagacity they had been assuring the world that in the time of Moses society was not sufficiently organized to have such a complete set of laws as the Ten Commandments and the Levitical code. Now the critics who are casting doubt on the story of Esther may be confounded by the discovery of a copy of Ahasuerus' decree, or of Mordecai's seal. This is the very sort of thing the archaeologists are digging up; and I myself have samples which I got in Babylonia.

When the Bagdad Railway gets to running many of us may take the short trip across the Persian Gulf and see the ruins at Susa of the palace where this drama of Esther was enacted.

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Then we shall better realize the authoritative authority and the opulent magnificence of the court in which the beautiful young Jewess found herself a potent figure. Reading history on the spot, and amid persisting oriental conditions, we may appreciate afresh the absolute power of an oriental despot. Susa is a long way from London or Washington, or other capital of a constitutional form of government.

**Palace Intrigues.**  
One of the best commentaries upon the Book of Esther is a good picture of life in an oriental palace, as the recent work by H. H. Dowager, "China Under the Empress Dowager." One must understand the constant atmosphere of intrigue and sycophancy amid which an oriental monarch lives in order to comprehend the sudden rise of Haman, and his more sudden fall with Mordecai's elevation. The best key to the present news from China is some knowledge of the palace intrigues in Peking.

**"Face" is more than life in the East.** Haman, the chief favorite of the king, lost "face" when Mordecai, the Jew at the gate, would not bow to him. Therefore he plotted a true oriental vengeance, not only upon Mordecai, but upon his family and race as well. All of this is clear and comprehensible and natural to any reader "East of Susa." The most accidental phase of the story is the sturdy old Jew's independence, and his confidence that his people would somehow be saved from disgrace, even though his enemy did possess the king's signet ring.

Let us tarry a moment to cheer for Mordecai, the loyal. He stood by the king, he stood by the little girl dependent upon him, he stood by his people, he stood by his self-respect, he stood by Jehovah. He was true to his home folk with that chivalrous loyalty which is in a peculiar measure a tradition of the South. The Jews have also had it always. To this day the sense of racial unity binds the poor Jews in Persia and Palestine with wealthy Jewish bankers in New York and Paris and London. Loyalty is often a greater virtue than love; indeed, it is an essential part of true love; for, as Shakespeare says, "Love is not love which alters when it alteration finds."

**A Woman's Mission.**  
The mad hate of Haman imperilled the lives of all Jews. Closer than he to the king stood the beautiful favorite, Esther, whom Ahasuerus did not know to be a Jewess. We may not think of Esther in terms of a modern wife in a Christian land. She was but one of many wives of a fickle and dissolute ruler, the favorite of the harem, the confidante of the western husband and wife were undreamed of. Esther at first feared to approach the king in behalf of her people, but her life lay in her hand if she approached the king without being sent for. A similar story is told in connection with Abigail.

The highest use of life is not merely to live. Sometimes life has been best employed when it has been thrown away. That is the hero message from history, with the cross as the chief example. Cried Esther, "If I perish I perish"—as a woman, a Jewess and a Queen; which is far better than to live as a fearful and remorseful slave. When her meanness touched woman can be small and spiteful and frivolous; but when her nobler nature is appealed to she reveals a capacity for heroism superior to man's. This best aspect of woman is the truer to her real nature. To cite instances of the noble courage and fearless self-sacrifice of womanhood, in illustration of the Esther story, would be merely stressing the obvious. The young queen could dare her king's wrath, and risk her own life, for the sake of a great loyalty and a great ideal. We think none the less of her that she employed her womanly wiles to accomplish her purpose.

Vain has been this study of one of the Old Testament hero tales if it has not fired hearts with the purpose to do some service for race and religion. In addition to living one's own true life, one should seek to serve the time and the world. "This day and generation" as the old phrase has it in larger, deeper ways. The Briton should do something distinctively for the Empire; the American for his country, and both for world brotherhood. Write a poem or a book, a song or a sermon, do a self-forgetting deed, labor for some great ideal; belong effectively to some national or world-movement; give and pray for the biggest cause you know; in some way it is possible for the least of us to follow Esther's example in serving her own people.

**Hanged High as Haman.**  
Boast Haman—all true to the oriental type—recited to his family and his parasites the honors that had come upon him. He basked in their adulation and flattery. And in their hearing he made boasts of vengeance upon his enemy, Mordecai. Sure of his status at court, he built a high gallows for the Jew, so that his honor might be avenged.

There is no better caution than "Let him that thinketh he standeth take heed lest he fall." Also there is a proverb about falling into the pit one digs for another. The essential difference between Haman and Mordecai was that one was a small and corrupt man, though high, and the other was a great and honorable man, though obscure. John Ruskin said Haman had a pertinent poem:

"After all, and after all,  
Since ever the world began,  
Just two have lived, and two have died,  
In lowly men, in lordly pride,  
The rogue and the honest man.

"After all, and after all,  
The classes are but two;  
And both are rich and both are poor,  
And both still know, as they know before,  
The things that they ought to do.

"After all, and after all,  
Escape if we never can;  
Only the choice of one have we,  
And you must be and I must be  
A rogue or an honest man."

At one and the same time Haman sought his own elevation and his enemy's downfall. He really secured the reverse. Mordecai was made first before the king, and Haman was hanged on his own gallows. It is such instances of poetic justice as this—and they are not infrequent—that remind us that

"Still behind the dim unknown  
Standseth God within the shadow,  
Keeping watch above his own."

### Sweetening a Son of Thunder.

Terse Comments for November 5.  
"Lessons from Great Lives: XI. John." John 21:20-25.

BY WILLIAM T. ELLIS.  
One of the American reviews recently quotes a British discussion of the question whether or not a Christian may accept the new science of eugenics. Apparently there have been serious debates on the subject. Eugenics, or the science of better birth and the consequent betterment of the human breed, may be an interesting and useful thing for persons who like high-sounding novelties; but it does seem as if the disciples of Jesus Christ should be too busy about their vital work to go in for such profitless discussion. It would accord more with common sense, and the Bible's teaching, if these men would take advantage of a mild general interest in scientific eugenics, to drive home the message of the highest eugenics, the truth of the new birth. That is a philosophy which has been proved. The truly high-born are they who have been born from on high. The race is to be improved, not by breeding the mysterious sanctities of love and marriage to the status of prize cattle, but by the transforming grace of God in the hearts of individual men, women and children. The person is stupid beyond belief who has not seen this miracle, transcending all scientific eugenics, of a bad man made good, a coarse man made refined, an ignorant man turned into the paths of true culture, by the entrance of Jesus Christ into his heart. From the beginning of his life on earth, down to this present moment, Jesus has been working this wonder, which passes the comprehension of scientists. He did it with John, one of the "sons of thunder," whom he transformed into a gentle, spiritual and mystical leader of men.

John was a fisherman, a son of the open air and the hills. A great friendship, a great allegiance, a great passion entered into his life, and he became a great thinker and a great writer. An apparently commonplace man, plus Christ, often spells greatness.

The gospel that sweetened the bitterness of John, the "son of thunder," is the one sure hope of making even into wholesomeness our present-day society.

The plans of John and his mother for his future, and for the future of his brother James, fell far below the purposes of the Master. It is ever so. The best of all success for any life is to come into accord with the will of God. There is proved truth in the line of the hymn, "To do the will of Jesus—that is best."

A great example and a great inspiration are character-shaping forces. John had both in his new leader, Jesus.

Once Jesus told his band that only to those nearest to him was it given to know the secrets of his mind. Nearness promotes understanding. The closest friends of Christ know him best. John was the favorite disciple, and he it is who gives us the deepest, most intimate vision of the heart of the Master.

Everybody has something of the chameleon in him. We take our color from our environment. Association with refined persons promotes refinement. To keep close company with vulgar persons tends to vulgarity. Life in a musical atmosphere promotes a knowledge of music. And to walk with Jesus Christ, as John walked with him, is to become Christlike, even as John became Christlike.

There is a beautiful poem by Frances Eastwood, called "John the Aged," which pictures amid his friends at Ephesus the apostle who began youngest to follow Jesus, and who lived the longest. There is room for only three fragments from it:

"I'm growing very old. This weary head  
That hath so often leaned on Jesus' breast,  
In days long past that seem almost a year,  
Is bent and hoary with its weight of years.  
These limbs that followed him, my Master, oft  
From Galilee to Judah; yes, that stood  
Beneath the cross and trembled with his groans,  
No longer bear me even through the streets  
To preach unto my children. E'en my lips  
Refuse to form the words my heart sends forth.  
My ears are dull; they scarcely hear the sob  
Of my dear children gathered 'round my couch;  
My eyes so dim, they can not see their tears.  
God lays his hand upon me—yes, his hand  
And not his rod—the gentle hand that I  
Felt, those three years, so often pressed in mine,  
In friendship such as passed a woman's love.

"So, raise up my head.  
How dark it is! I can not seem to see  
The faces of my flock. Is that the sea  
That murmurs so, or is it weeping?  
Hush!  
My little children! God so loved the world  
He gave his Son; so love ye one another;  
Love God and man. Amen. Now bear me back.  
My legacy into an angry world is this,  
I feel my work is finished. Are the streets so full?  
What call the folk my name? 'The holy John?'  
Nay, write me rather Jesus Christ's beloved.  
And lover of my children.  
"I am the last. Once more we are complete  
To gather 'round the Pascal feast. My place  
Is next my Master. O, my Lord! my Lord!  
How bright thou art, and yet the very same  
I loved in Galilee! 'Tis worth the hundred years  
To feel this bliss! So lift me up, dear Lord.  
Unto thy bosom, there shall I abide."

Follow the better to the best. John

was a disciple of the Baptist before he became a disciple of Jesus. Light always leads to more light.

The most mystical and tenderest of the biographies of Jesus is the Fourth Gospel. Love sees most clearly; because Jesus and John were heart-comrades, John was able to write so that readers of his book also become lovers of his Lord.

**SEVEN SENTENCE SERMONS.**  
Ascend a step in choosing a friend.—The Talmud.

A good man does good merely by living.—Bulwer.

Religion is the answer to the question, do I live, and what is my relation to the infinite universe about me?—Tolstol.

Men may rise on stepping stones  
Of their dead selves to higher things.—Tennyson.

Great thoughts come from the heart.—Vauvenargues.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

My own hope is, the sun will pierce My thickest cloud earth ever stretched; That, after Last returns the First, Though a wide compass round be fettered.

That what began best can't end worst. Nor what God blessed once prove accurst.—Robert Browning.

**Bible Study V.**  
Text: Matt. 1-4; Mk. 1; Lu. 1-4; Jo. 1-2. Review for last lesson:  
1. Who were sent to investigate the claim and ministry of John the Baptist?

2. With whom had John been identified by the Jewish authorities?

3. What questions did the deputation from Jerusalem ask John?

4. What did John say about himself to the representatives of the Pharisees?

5. What did John say to these representatives about Christ?

6. Why did John call Christ "the Lamb of God?"

7. What did John claim for his own ministry?

8. Who were the first to learn from Christ in a personal interview with him?

9. What prophecy did Jesus make respecting Peter when he first met him?

10. What prejudice was met in bringing Nathanael to Christ?

11. How was Nathanael convinced that Jesus was the Christ?

12. What word of commendation did Jesus have for Nathanael?

13. How had the first disciples been prepared to receive Christ?

**Lesson VI. Outline.**  
Part III—The early Judean ministry: From the public appearance of Jesus at Jerusalem until his return to Galilee.

Chapter 8. The beginning of Christ's work in Jerusalem.

Chapter 9. The cleansing of the temple. Jo. 2:13-22.

Sec. 28. Discourse with Nicodemus. Jo. 2:23-31.

Chapter 9. Period of preaching and baptizing in Judea.

Sec. 29. Christ baptizing in Judea. Jo. 3:1-4:1.

Sec. 30. John's testimony to Christ at Aenon. Jo. 3:23-36.

Chapter 10. The two days' ministry in Samaria.

Sec. 31. The departure from Judea. Jo. 4:1-3.

Sec. 32. Discourse with the woman of Samaria. Jo. 4:4-26.

Sec. 33. The gospel in Sychar. Jo. 4:27-42.

Note: Sunday afternoon in the Y. W. C. A. assembly room we will take up the first of a series of Bible studies in pictures. The first one will be the "Story of the Virgin." A special favor for Jesus Christ, as John walked with him, is to become Christlike, even as John became Christlike.

**CHURCH NOTICES.**

The Christian and Missionary Alliance. Regular service, Sunday 2:30 p. m. at chapel on Polk, between Fifth and Sixth streets.

Second Presbyterian church: William C. Meeker, pastor; 11 a. m. preaching, subject "Christian Essentials: Unity, Life, and Fellowship." 7:30 p. m. forth in the series on "Religion and Medicine," "Suicide, and Its Prevention." Music led by chorus choir.

First Church of Christ, Scientist. Corner Huntoon and Polk streets. Services at 11 a. m. Subject, "Adam and Fallen Man." Sunday evening service at 8 o'clock.

Rev. Arthur S. Henderson, D.D., pastor-designate of the First Congregational church, will conduct the services at the First Congregational church, Sunday at 11 a. m. and 7:30 p. m. At the morning service he will preach on "The Social Movement of Human Work," and in the evening on "The Biggest Work in the World and the Men on the Job."

The First Congregational church: Seventh and Harrison streets. Church at 11 o'clock. The pastor, Rev. Arthur S. Henderson, will have charge of the morning service. No evening service.

Quinton Heights Baptist church: Arthur D. Phelps, minister. Morning worship at 11 o'clock. Subject of sermon, "The Power Essential for Mission Service." Evening service 7:30 p. m. A program meeting in the interest of the Baruch movement.

First Methodist Episcopal church. The services will be conducted by the pastor, Rev. Frank L. Loveland, D. D. Morning theme: "Tragedies and Triumphs in the Crosses of Life." Evening subject: "The Cry of a Hunted, and Weighed Soul."

First Unitarian church, 311 Topeka avenue. Rev. J. H. Jones, minister. Service at 11 a. m. Sermon by the minister. Music: Solo—selected—Mrs. Frank Thomas.

First United Brethren church. The pastor, O. T. Deever, will preach at 11 a. m. on the subject: "The Modern Babylon." At 7:30 p. m. the pastor will begin a series of reception lectures on bible events. Special music, at each of these services.

Wesleyan Methodist church, corner of Jefferson and Third. Rev. T. J. Pomeroy, pastor. Revival in progress. Evangelist C. P. Sager, who has charge of the meetings, will preach at 11 a. m. and 7:30 p. m. Special singing at each of these services.

Evangelical Association, corner Fourth and Monroe streets. Preaching Sunday 11 a. m. and 7:30 p. m. by the pastor.

Third Presbyterian church, corner

Fourth and Branner streets. Rev. Jay C. Everett, pastor. Morning and evening worship; 11 a. m. and 7:30 p. m., with sermons by the pastor. The evening subject will be "Difficulties."

German Methodist Episcopal church, corner West Fifth and Tyler streets. Services at 10:45 a. m. and at 7:30 p. m. John Koehler, pastor.

Church of St. Simon the Cyrenian (Episcopal). Seventh and Western avenues, the Rev. H. B. Brown, priest. 7:30 a. m. Celebration of the Holy Eucharist; 11 a. m. Choral Celebration with sermon, subject "The Communion of Saints." 4:30 p. m. choral evensong with sermon, subject, "The Cloud of Witnesses."

Lowman Memorial Methodist Episcopal church, corner Eleventh and Morris avenues. George A. Marvel, pastor. Communion service at 11 a. m. The pastor will preach at 7:30 p. m., beginning a series of four sermons on "The Prodigal Son." The special theme for this evening being "Leaving Home."

First Presbyterian church; Harrison street. Rev. Dr. McBride of Leavenworth, Kan., will preach at 11 a. m. and 7:30 p. m.

Walnut Grove Methodist church, corner Sixteenth and Harrison. Rev. Zook, the pastor, will conduct public worship at 11 a. m. and 7:30 p. m. Morning theme: "Spiritual Leading." Evening subject: "Revival Fires."

Kansas Avenue Methodist Episcopal church; John W. Waldon, pastor. Sermon story by the pastor at 10:35 a. m. Subject: "The Boy Missionary." Sermon by the pastor at 11 a. m. Address by the pastor at 7:30 p. m. "Some Reasons Why I Believe in North Topeka." Music by the Male quartet.

First United Presbyterian church, corner Eighth and Topeka avenue; Rev. J. A. Renwick, D. D., pastor. Preaching at 11 a. m. and 7:30 p. m., by the pastor.

Second Church of Christ, Scientist; corner of Harrison and Sixth streets. Services at 11 a. m. Subject, "Adam and Fallen Man." Wednesday evening meeting at 8 p. m.

Seward Avenue M. E. church, corner Seward and Scotland avenues. J. W. Johnston, pastor. Sermon at 11 a. m. Rev. F. J. Ream will preach at 7:30 p. m. Highland Park—Sermon at 11 a. m. "Men and Religion." at 7:30 p. m. The address will be by Mr. Brannaman.

### To Quickly Gain a New Complexion

(American Family Journal)  
The quickest way to get rid of a bad complexion is by the use of ordinary mercerized wax, procurable at any drug store. Just spread the wax over your face at night in the same manner you would use cold cream, and the beautifying work begins at once. Next morning when you wash this off, tiny particles of old, worn-out skin are taken off with it. The following day more of the dead surface skin comes off, and so on until soon you have entirely discarded the faded, sallow, blotchy or muddy complexion.

The fresh, bright, healthy-hued skin underneath furnishes your new complexion. No process has yet been discovered that will give a woman such a rarely beautiful and youthful skin. Marks of age, weather, worry and disease which mar the skin, of course disappear with the skin itself.

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